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SOCIETY OF COLONIAL WARS
IN THE
STATE OF CALIFORNIA

Historian's Report

1920

HISTORIAN'S REPORT

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*To His Excellency the Governor,
Gentlemen of the Council and Gentlemen
of the Society of Colonial Wars,
in the State of California.*

YOUR EXCELLENCY AND GENTLEMEN:

This, the year of Our Lord Nineteen Hundred and Twenty, will go down in the history of the Society of Colonial Wars in the State of California as the greatest so far in its existence, being marked both by achievements and events heretofore unparalleled. In its achievements, it will mark the greatest growth in membership and in events, two of more than ordinary importance: The first being the commemoration of the three-hundredth anniversary of the Landing of the Pilgrims and thereby the founding of Plymouth Colony, and second, this being the twenty-fifth or quarter century anniversary of the founding of this Society. By our Constitution, we have made the commemoration of these two anniversaries identical as to date, that date being "Forefathers' Day"—the 21st day of December in each year, and strange as it may seem, no particular mention of this occasion, except to designate it as "Forefathers' Day," has ever appeared upon the records of this Society, and it is deemed fitting and proper on this the third century anniversary, to make amends for our neglect, in not having made more of this second link in the chain of great circumstances that culminated in the giving to the world this great nation, the United States of America.

Let us note another event that this year has brought forth, that being the taking of the Fourteenth Decennial Census of the United States, a matter of vast importance in giving us facts and figures from which to make comparison between Then and Now, which three words will furnish the theme for this paper.

Before taking up the actual Landing of the Pilgrims, it becomes necessary to note certain facts of history in regard to the affairs of the Old World, both political and religious, so that we may more clearly view the momentous significance of the incident itself.

The first quarter of the Sixteenth Century brought the Reformation, started by Martin Luther in Germany and aided and abetted by John Calvin, a Frenchman by birth, living in Switzerland, and John Knox, a Scotsman. Henry Eighth, having by controversy with the Roman Catholic Church, brought into existence the Established Church of England, a denomination thereafter known as the Protestant Episcopal Church. Thus the most pronounced form of Protestantism came





MARIE DE LA NOYE-PESYN, who married Jean De La Noye in 1596 in the Walloon church, Belgium. They removed to Leyden in 1599. Jean De La Noye was the son of Gilbert De La Noye, who was the last chevalier of the order of the Golden Fleece in this family, since he became a protestant. In memory of the family, Marie De La Noye gave twelve houses in Leyden for use of the Pilgrims, the Walloons, and the Huguenots. Her will is now in Leyden in which mention is made of these gifts; also this information may be found in the History of Leyden. Her grandson married Mary Alden. She is the grandmother removed eight generations of Mrs. Harriet J. Walker.



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into existence. On the death of Henry (1547), his son, Edward Sixth, by his wife, Jane Seymour, then a boy of only ten years, was crowned King of England, with his uncle, Edward Seymour, Duke of Somerset, as Protector. During this reign, which lasted till 1553, much wholesome legislation and a certain degree of tranquillity came to the Protestants. On the death of Edward, he was succeeded in 1553 by Mary, his half sister, the daughter of Henry by Catherine of Arragon. Mary's pronounced espousal of the Roman Catholic Church caused great persecution and many executions among the Protestants and many of the ministers of the Established Church were driven into exile. These exiled ministers took refuge in Switzerland and they became thoroughly imbued with the doctrines of John Calvin and on their return later to England, they and their followers became the first Puritans, their desire being to reform the Church from within. On the death of Mary (1558), she was succeeded by her half sister, Elizabeth, daughter of Henry by Anne Boleyn.

In the year 1559 Elizabeth had her Parliament pass two memorable acts, the first being the Act of Supremacy, which required all ministers to forswear allegiance to any foreign power, either Temporal or Ecclesiastical. The second, the Act of Uniformity, prohibited all ministers from using any liturgy or service except that prescribed by Parliament.

Protestantism had spread like wildfire on the continent of Europe. In Germany the followers of Luther and in Switzerland and France the followers of Calvin and the Huguenots, in Scotland the Presbyterians under John Knox and in England the Established Church and the Puritans. It must be understood that persecutions were excessive and harrowing, but we will not dwell upon these.

On the death of Elizabeth (1603) she was succeeded by James Sixth of Scotland, who became James First of England.

There had sprung up in the villages and towns of Nottinghamshire, Lincolnshire and Yorkshire, congregations of a sect who were called the "Separatists," a sect as unpopular with the Puritans as with the Churchmen. These congregations assembled, not in churches, but in the homes of their members, in secluded groves or even in gravel pits. They were the objects of persecutions of the severest kind, and continuous. Among these congregations was one that furnished the persons who were afterwards the Pilgrims.

In the little village of Scrooby in Nottinghamshire was a congregation of the "Separatists" under the Pastorate of Richard Clifton, with



John Robinson as Teacher. On the death of Elizabeth and the consequent accession of James, hope had sprung up in the hearts of these "Separatists" as with the Puritans, that their condition would be ameliorated, but at a conference held in Hampton Court, between the Puritans and High Churchmen, this hope was doomed by King James, who said: "I will make them conform, or I will harry them out of this land or else worse." He kept his word. This was the decree of a King.

After persecution and untold sufferings, this little congregation from Scrooby escaped in installments to Holland, whose hospitable arms had been opened to religious refugees, where they could worship God in freedom from Governmental persecutions. Our little congregation from Scrooby first went to Amsterdam, but there finding much discussion and disputation upon doctrinal points, they removed to Leyden.

We have no authority for saying so, but we believe that from logical deduction, we can state that the choice of Leyden was to a certain extent made because of the generosity of a noble woman who furnished twelve houses to religious refugees and as we are permitted to show here the house in which the Pastor of the little Scrooby congregation resided and which, during the time of their residence at Leyden, was their place of worship. We are allowed through the courtesy of Mrs. Harriet J. Walker to give a reproduction of the portrait of this noble woman, Madam Marie De La Noye-Pesyn, and of the building to which we have referred. This lady was the grandmother of Mrs. Walker eight times removed and we do not know of any picture of the building having heretofore been published in this country.

At Leyden this congregation was under the Pastorate of the Reverend John Robinson, with Elder William Brewster as Teacher. From 1607 to 1620, they remained at Leyden and yet no fixed determination to remain in Holland was entertained by these Pilgrims, for while Holland gave them freedom in religion, there was no wish by any of them to become Dutch citizens. They were English and English subjects they would remain.

Of this little congregation from Scrooby, now in Leyden the site of a great university, were three men of marked intelligence and forcefulness of character. They were John Robinson, the Pastor, Elder William Brewster, the Teacher, and William Bradford, a youth of but seventeen years in 1607. These men were leaders of the Pilgrims in New England and while John Robinson, who remained with the larger num-

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ber of the congregation in Leyden, expecting to follow later, did not live to realize his hopes, members of his family came later.

Robinson, Brewster and Bradford found Leyden much to their benefit. Robinson, of whom an opponent said, "He was the most learned, polished and modest man," separated from the Church of England. He and Brewster had been educated at Cambridge. Robinson soon joined the University and before long was a disputant on the side of Calvinism in the public discussions. Brewster became a teacher of English to the Dutch and opened a publishing house from which he sent forth many theological books. Bradford became a student of the ancient languages that he might read for himself the ancient oracles of God "and see them in their native beauty." This was the Bradford who was to be, at the age of thirty-one years, the Governor of Plymouth Colony and the distinguished historian of "Plymouth Plantation."

The stay of the Pilgrims at Leyden, a period of twelve years, came during the long truce between Spain and Holland. The Pilgrims had long considered emigration and the setting up of a colony of their own. The threatenings of war and the desire for colonization now brought to a crisis the choice between Guiana and America and was finally settled in favor of America, so obtaining a Patent for lands in Northern Virginia, one-third of the congregation embarked on the ship "Speedwell" and sailed to Southampton, from where, being joined by the "Mayflower" with friends on board from London, they sailed. The "Speedwell," a leaky old vessel, made so much water that they had to put in at Dartmouth, from whence, after repairs, they sailed again. After leaving England behind for three hundred miles, the Captain of the "Speedwell" reported his vessel as being in danger of foundering and so once more they turned back and entered the Port of Plymouth, England. There the "Speedwell" was condemned and Pilgrims, to the number of one hundred and two, embarked on the "Mayflower," which vessel sailed from Plymouth on September 6, 1620, o.s. After a voyage most tempestuous, the little vessel came to anchor in Massachusetts Bay, inside Cape Cod, November 6, 1620, o.s., nearly four hundred miles north of their point of destination.

On November 11, 1620, o.s., we find them making that compact known as the "Mayflower Compact," a document that is looked upon as the first great charter of Civil and Religious Liberty ever framed by man. We pass over the five weeks in which they stayed on board ship while parties explored to find suitable ground for their settlement and we



come to that twenty-first day of December, 1620, n.s., and see them land and found Plymouth Colony—thus we have "Forefathers' Day," a name provincial at first, but now of universal acceptance.

As we see them standing, with a Patent not worth the material upon which it was written, with their backs to the ocean, their faces to the wilderness and their hearts lifted in prayer to the Living God, we see in this the Decree of God.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.
Aye! Call it Holy ground,
The ground where first they trod,
For they have left what there they found,
Freedom to worship God."

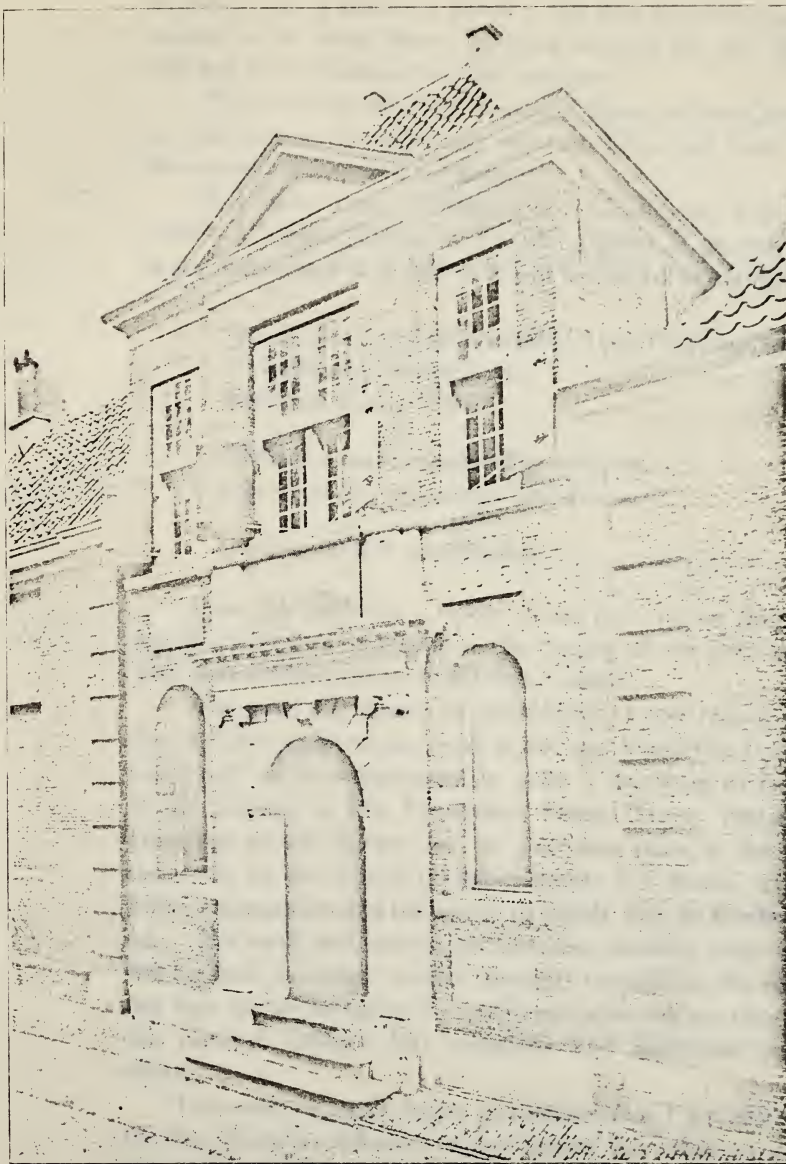
Do not confound the Pilgrims with the Puritans. They were Puritans, but they were not THE Puritans who later established the Colony of Massachusetts.

The Pilgrims kept the independence of Plymouth Colony for seventy years, then they were finally absorbed by the Colony of Massachusetts, which is now the Commonwealth of that name.

We have seen many pictures or visualizations of this Landing of the Pilgrims, but we have never seen one that came up to our concept of the glory and solemnity of the occasion. We cannot visualize integrity, spirituality or faith. These must be lived and as we look at these pictures, do we clothe these Pilgrims with these great attributes of character, the character that made them famous wherever the English language or history is read? Some of you are descended from those Pilgrims; some of us are descended from those who followed them. Are we living up to the heritage that comes to us from them? We frequently hear the sneering remarks as to the intolerance of the Pilgrims. Are we any less intolerant than were they?

We have thus shown the facts of the origin of "Forefathers' Day." We would not dwell on the hardships and sufferings of those Pilgrims.

The severity of the winter and "a disease that gripped them" caused the death of more than half their number and less than sixty souls remained in the Spring of 1621. In Virginia, which had been settled in 1607, and was the first link in the chain of events, heretofore referred



THE house in which Pastor Robinson lived and died was the gift of Marie De La Noye. Here the Pilgrims worshiped before coming to America. The Tablet inserted indicates the gift.



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to, there were at that time (1621), less than fourteen hundred and fifty, making in all about fifteen hundred souls in the two English colonies that had been established on this continent.

We have referred to the facts and figures of the Census of this year for the purpose of comparison between Then and Now. Let us make those comparisons, each for himself.

And now, Your Excellency and Gentlemen, what of our year's work? We have alluded to it as the greatest in growth of membership in our history and so it will be found by the following figures:

For 24 years, ending December 21st, 1919, our total membership received was.....	202
Admitted during 1920.....	40
<hr/>	
Making a total membership admitted.....	242
Loss by death, resignation and dismissal.....	76
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Leaving present membership.....	166

From the Historian's report of last year, we see that the year 1919 was the largest in admission to the Society of any year up to that date. This year we have far exceeded that number.

And now, Gentlemen of the Society, I feel that it is only proper that we give credit where credit is due and I sincerely trust Your Excellency will not be embarrassed by what I am about to say. Gentlemen of the Society, to His Excellency, Frank Hervey Pettingell, Esquire, Governor of this Society for the past two years, is due pre-eminently the credit for our wonderful achievements as a Society, and to his pride in the organization and his zeal in its behalf, may be attributed to his success. His work and interest has not been confined alone to this Society, but has been extended to other Societies throughout the country and we feel that we are betraying no confidence when we say that we know that the General Officers duly recognize and appreciate our Governor's efforts.

It is with no small degree of pleasure that I am able to report that the San Francisco Chapter of our Society has taken on a new lease of life and we expect much good to the Society to come therefrom.

The function of history is entirely with the past and present. It has no dealings with the future; that lies within the realm of prophecy, yet as a present matter, it can be stated that a most pleasing event awaits

the Society at its Annual Banquet, where will be presented to those members who served in active Military, Naval or Civilian war work during the great World War, medals or diplomas from the General Society in appreciation of such service or work. . This event will, of course, be made a subject of proper record by the future Historian.

Finally, Your Excellency and Gentlemen, in closing this report, let me remind you of our obligation to the ancestors from whom we are descended. We have a part to play in our national affairs, in maintaining those principles of integrity and faithfulness which were so eminently characteristic of them. Birth gives eligibility to this Society, but birth does not give admission. Admission must be based upon the individual character of the applicant. Let us see to it that these characteristics are not simply in name only, but as well in deed.

In submitting this report, I have the honor, Your Excellency and Gentlemen, of being

Very respectfully,

EDWARD THOMAS HARDEN,

Acting Historian.

Los Angeles, Calif.,

December 21st, 1920.

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